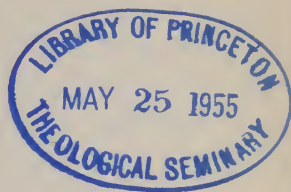


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LIFE AND LIGHT

FOR

WOMAN



PUBLISHED BY THE

WOMAN'S BOARD OF MISSIONS

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AMANZIMTOTI SEMINARY, ADAMS, SOUTH AFRICA. (See page 27.)

Life and Light

Vol. XLIV.

JANUARY, 1914.

No. 1

While it is true that "all the world loves a lover" it is almost equally true that all the world loves a beginner. The first efforts of the little **Beginning ones** in our homes to walk, to call the familiar objects by the **Task.** their baby names, excite not only the proud parents but the doting aunts and uncles and the fond grandparents as well to wild enthusiasm. It is true, in a deep sense, of the interest aroused by the early reports of our young workers just beginning their tasks in Turkey, in Japan, in China, in Africa. We follow with misty eyes the great steamer as she swings out into the stream bearing the precious freight of young lives with their fresh enthusiasms and their high hopes, yet going forth upon an untried way. But it is perhaps the fathers and mothers, the brothers and sisters in the broken home circles who have made the greater sacrifice in thus giving of their dearest for Jesus' sake and the gospel's. To these same family friends we desire to express our gratitude for their generosity in sharing their first letters from the young missionaries. It seems appropriate that a New Year's number should be largely made up from such accounts as are given by Miss Harley, Miss Sewall, Miss Curtis, Miss Conn and others in this number. It seems not less appropriate that we should strike at the year's dawn the deep note of "Helping Together by Prayer," and that we should present, through Mrs. Hillis' logical yet earnest appeal, a renewed call to the Congregational women of our churches to assume their share of the task.

The Policy adopted by the Executive Committee of the Board and recommended to the Branches and auxiliaries at its recent annual meeting, **A Policy for the Woman's Board.** is a concise statement of those principles and activities which appear to be essential in any determined, rational, efficient forward movement. That there must be a forward movement, determined, rational, executed through efficient methods, admits of no debate because we all lift our eyes to our Divine Leader and he moves forward.

The officers of the Board earnestly solicit from all workers a careful study of this Policy with two ends in view. First, with the purpose of

entering into its spirit and plans so as to promote them in Branch and auxiliary. Secondly, with a watchful eye for points which might be strengthened by a different wording; for the omission of some essential statement; for the inclusion of any unessential or unwise statement. Let all suggestions be sent as they occur to the Home Secretary of the Board.

A word as to the heading under *Finance*, which sets \$159,000 as the goal of the Board and urges its constituency to press forward to that goal. The officers of the Board desire to keep this, the largest definite aim yet assumed, ever before our eyes. We must look often at the figure. To look—to consider, this is the beginning of accomplishment. We must not shrink from facing our entire responsibility.

Nevertheless, as mountain climbers are taught to advance by steady steps, without hurry, we realize that we must attain our high aim by a series of steady advances. It is in accord with this idea that Nos. (1) and (2) follow the heading of *Finance*, and that the Standard of Excellence appended to the Policy suggests a ten per cent increase in gifts. If any auxiliary can set a higher aim, fifteen, twenty per cent advance, that is indeed so much the better and should receive from Branch judges a gold star beside the name on the honor list!

Possibly it may seem too firm a word, that spoken in regard to *specials* in (3) under *Finance*. Please ponder that. Think of the broad liberties for giving, even under Pledged Work, so that all kinds of givers may find an outlet for their desires; please think first of the Board obligations as depending upon auxiliary loyalty to their selected objects of support.

When we read over the Policy (let all who read this send to the Board Rooms for a copy) we begin with *Prayer*. At the end, let us go back to *Prayer* and make that our deepest study, our favorite practice.

M. L. D.

At the annual meeting it was stated that our subscription list numbers only a few over 7,000, while we have in our territory more than 200,000 "Life and Light" and women and over 30,000 of these are tabulated in the Other Publications. report of the Home Department for 1913 as enrolled members of foreign missionary societies. This statement seemed to arouse fresh denominational loyalty and cheering evidence has been received that the appointment of a special solicitor for LIFE AND LIGHT in several auxiliaries is already bearing fruit. Do not fail to read the Council Table on this important matter, page 41. The handbook for senior societies has been delayed in publication but copies of the new Policy recommended by the Executive Committee may be obtained by

application to the Publication Department. The junior department is just issuing a leaflet regarding the "Camp Fire Girls" as they may be allied with missionary activities. "Miss Half the Meeting" has been reprinted from the December LIFE AND LIGHT and is good for seniors as well as juniors.

The delightful quarterly known to many as "Mrs. Peabody's magazine" is now published by the Missionary Education Movement, Miss "Everyland" and Susan Mendenhall, editor, and the Christmas "The Pilgrim Visitor." number well sustains its reputation for being easily the most attractive of missionary publications for boys and girls from ten to fifteen years of age. And behind the stories, pictures and spicy information is a definite aim to stimulate sympathy and love for service and to broaden the child's world. Subscriptions for *Everyland* should be sent to the Missionary Education Movement, 156 Fifth Ave., New York City. Price, 50 cents for the four numbers.

The Pilgrim Visitor is also for boys and girls of this same age and comes to them weekly. This well-known Sunday-school paper has long been a favorite but it has an added value this coming year because it is to include entertaining sketches and stories which have a bearing on home and foreign missions. Some of this material will be supplied by our own workers. It will be similar to that formerly published in *The Dayspring*. These two publications are as good in their way as *St. Nicholas* and *The Youth's Companion* and cost much less. See third page of cover for terms.

Mrs. Theodora Crosby Bliss, the secretary for the Southeastern District, has just completed a very successful and encouraging, albeit rather **Touring the** strenuous tour of the South country. She spent about six **Southeast.** weeks in Georgia, Alabama and Florida, concentrating her efforts for the most part on the latter state. She was endorsed and assisted everywhere by the officers of the home missionary societies, Superintendent Waldron of Florida and Superintendents Blackburn and Hopkins of Georgia and Alabama, respectively, aiding her in all possible ways. She attended various association meetings, including the state conference in Barnesville. The women of Atlanta sent greetings to the Woman's Board assembled at Springfield, to which a reply was sent by telegram, inviting the Congregational women of Georgia to send a delegate next November to the Board meeting in Philadelphia. Mrs. Bliss reports quickened interest and intelligence in many places and a hope that new auxiliaries

may result from this visit. Among the places visited are Thorsby, Ala., and Waycross, Ga., West Tampa, Mount Dora, Tangerine, Tavares, Winter Park, Sanford, Jacksonville, Miami, and Melbourne where she spoke at the East Coast Association of churches. We hope later to give extracts from Mrs. Bliss' report of her work.

The seventh international convention of the Student Volunteer Movement will be held in Kansas City, Mo., from December 31st to January 4th inclusive. This will undoubtedly be one of the **Student Volunteer Convention.** greatest of these great student gatherings which are held once in a student generation for the purpose of bringing together representative student delegations from all important institutions of higher learning in the United States and Canada, also members of the faculties of these colleges and leaders of the foreign missionary enterprise, for helpful association and conference. Dr. John R. Mott will preside and will bring the results of his recent remarkable tour in the Orient to the attention of this body of prospective missionaries. There will be much opportunity for personal interviews with Board secretaries and with men and women who have had long experience in the mission fields. There will be inspirational addresses by some of the ablest missionary speakers of North America and other lands, discussion of problems pertaining to the promotion and fostering of missionary interest among students, sectional conferences regarding the great fields, China, India, Japan, Africa, Turkey and others, a carefully prepared exhibit of books, pamphlets and maps, and opportunity for each delegation to come in touch with the best experience and methods of missionary workers in over eight hundred other institutions.

Miss Calder will represent the Woman's Board at this Convention and as chairman of the Committee on the Preparation of Women Missionaries will present a report on this subject at the meeting of the Board of Missionary Preparation which will take place in Kansas City, January 5th, convening at the call of its chairman, Dr. W. Douglas Mackenzie.

Mrs. Peabody's first word from Holland reaches us just in time for this issue. She writes: "The last session of this wonderful Edinburgh **Continuation Committee** continuation Committee is over. The closing service at The Hague. was led by the Bishop of Winchester and was wholly for prayer. It is impossible for me to write any account of the meetings as each day has been so filled with Committees following the three regular sessions and now we must pack and be ready for the early

train that takes us to Appledvoru where we lunch at the Palace and meet the Queen.

"Now that you have an American woman on the Edinburgh Committee, it is proper that she report to you and I am hoping for some quiet days at sea where I can get off a budget for our first Federation Bulletin. It has been a deep experience. One feels that the Kingdom of Heaven is at hand as these men of different nations and tongues and shades of faith pray and plan and deliberate and differ, all so harmoniously, for we do not by any means agree on all points. Perhaps there is only one on which all agree and that is that Christ calls for a great united effort for the fulfillment of his plan and prayer; that intercession is the great need and that we must strive to bring the whole Body of Christ to share in his love and sacrifice for the world.

"You will be observing the Day of Prayer, January 9th. I wish that one hour might be spent in prayer for unity in the real sense for which our Lord prayed. Not that all may be alike or think uniformly, but that above our own interpretation and expression we may set His longing—'As Thou Father art in me and I in thee that they may be one in us, THAT THE WORLD MAY KNOW THAT THOU HAST SENT ME.' Are we, by our differences, keeping the world from knowing? I shall be thinking of you on that day. We shall probably be in India.

"The March Bulletin will be the first message from our new Federation of Boards. We have been so glad to tell of this step toward unity and are so happy to be your representatives."

Miss Ellen M. Catlin of Harpoot who is obliged to return to this country for health reasons arrived in New York, November 5th, and is now **Missionary** at her parents' home in Burlington, Vt. Miss Mary L. **Personals.** Daniels, principal of the girls' department of the college at Harpoot, has been spending some weeks in New York studying educational methods. Miss Daniels is much improved in health and expects to return to the field next spring.

Miss Elizabeth S. Perkins of the Foochow Mission sailed from China, October 28th, and arrived in early December in San Francisco. She hopes to attend the Student Volunteer Convention at Kansas City, after which she will go to her home in Alfred, Maine. Dr. and Mrs. C. C. Tracy of Marsovan, *en route* for California, and Miss Mary L. Matthews of Monastir, after a visit with her sister in South Dakota, expect to be at this Convention, also Dr. Eleanor Stephenson of Ahmednagar, who sails from San Francisco, January 8th.

Dr. Katharine Scott, who has been in charge of the Woman's Hospital in Madura during Dr. Parker's furlough, arrived in San Francisco November 17th, and expects to come East soon after the holidays.

Miss Emily R. Bissell, after attending the W. B. M. I. annual meeting in Detroit and visiting her western friends, sailed December 18th from San Francisco, returning to Ahmednagar by way of Japan.

Dr. George C. Reynolds of Van, Turkey, arrived in New York November 24th. Dr. Reynolds has not been in this country for furlough for nineteen years, and at this time is not accompanied by Mrs. Reynolds, who is remaining at Van.

January 9th, the day of prayer appointed by the Woman's Boards of Foreign Missions as a day for interdenominational prayer services, will **Day of Prayer** be observed in Boston by a meeting to be held under **Foreign Missions**. the direction of the Continuation Committee of the Boston Jubilee, at the chapel of the Old South Church.

Miss Mary F. Long, who is still detained at El Paso, Texas, at the date of this writing, sends this word of conditions there: "For the past

Late News month I have been able to a greater degree to settle down **from Mexico**. to work, both actual and prospective. My heart and mind are so filled with work and plans for the better days surely coming beyond these evil times that were it not for the relief of prayer and laying at Jesus' feet the hopes and burden of insufficiency, I could not endure it.

"The recent taking of Juarez has pervaded every department of the city's activities. It was a complete surprise. I heard the firing in the early morning, but did not dream of its significance until the extras came out. About twenty men and women of the Helping Hand Society went at once to care for the wounded, Mrs. Blachly among them, and all the past week the only attendants in the two miserable hospitals have been our people. One of our Colegio Chihuahuense graduates and her husband have been there day and night. This morning the cannonading of a battle to the south of Juarez was heard in the city. The Federals from Chihuahua have advanced to within thirty miles of Juarez. It is difficult to form any opinion, but if the Rebels triumph and take Chihuahua, there is prospect of peace here in the north. We are hoping, without much assurance, for a speedy settlement, and are getting ready to go in December, if only there is a train. We hear nothing directly from our co-workers there, but indirectly know of their well-being.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM OCTOBER 18 TO NOVEMBER 18, 1913

	For Regular Work.	For Buildings.	For Special Objects.	From Legacies.	Total.
1912	\$5,501.44	\$823.50	\$74.56	\$ 2,850.00	\$9,249.50
1913	4,930.92	12,441.30	406.00	1,606.18	19,384.40
Gain		11,617.80	331.44		10,134.90
Loss.....	570.52			1,243.82	

HELPING TOGETHER BY PRAYER

BY E. R. A.

WE read of the peoples that sit in darkness, of their pitiful need of the light in which we dwell, and we yearn to help. We hear of the valiant work that our missionaries are doing, of their burdens, their toils and successes, and our hearts glow within us till we long to leave all and go to share the task. We learn of wide-open doors, of schools overcrowded, of hospitals totally inadequate, of so many, many places where dollars can do much to make God's kingdom come and if we could we would meet the need.

But only a few are chosen, "elected," in the old-time phrase, for the honor of being Christ's ambassadors on the foreign field; not many of us are rich enough to endow schools or to equip hospitals, or even to support a pupil or a Bible woman, though surely more of us could if we would. Is there, then, no place where we can help? nothing more definite and costly and effective than to give of our abundance, or even to give "till it hurts, and then till it doesn't hurt"? We forget that the kingdom of God, for whose coming we long and pray, is not an outer kingdom, and that it comes not "by might nor by power but by my Spirit, saith Jehovah." Wherever we may be, whether or not we can give time or money to hasten its coming we are all to help on the blessed time when the earth shall be filled with the knowledge of the glory of Jehovah as the waters cover the sea.

We cannot fathom the mystery of prayer. How it is that in our littleness and ignorance we may touch the Almightyness and All-wisdom is quite beyond our power to understand. Neither do we understand how one loving heart can reach through the veil of flesh and over thousands

of miles of distance and feel the answering beat of another heart that throbs in unison, but we know both facts to be true and we live by prayer as we live by love.

So if we give our prayers to aid this greatest of tasks we are giving what helps most of all.

IT IS A COSTLY GIFT WE BRING, REALLY TO PRAY

Not merely to speak well-phrased petitions, in agreeable and fluent English, but so to lift the soul in a struggle of petition that words may fail and we pour out our hearts like water. It is the fervent prayer that avails. Action and reaction are equal and the prayer that costs nothing will avail nothing. To pray, to rest in the Father's love, sure that he doeth all things well, is most sweet and restful, the privilege of every child of God. But again the prayer that shall move mountains is a task for all the soul muscle we possess, the very hardest, most strenuous thing we can do, a thing that will leave us limp and weary. This is the gift we all can bring to help the missionary cause.

FOR WHOM SHALL WE PRAY?

Let us name them over in thought and in word: for our dear workers, first perhaps, those whom we personally know, and whose faces stand clear before us as we speak their names, then for their associates with whom they company day by day, for all missionaries of our own American Board, for others who are their neighbors in the field, sent out by other Boards, some of them speaking other languages, but, as one said, forgetting to be Methodist or Baptist or any one denomination, all only Christian together; this is the one thing the missionaries ask of us, not larger salaries or more comforts, never that, but this is their one request—pray for us and for our work; pray also for the native workers, for the preachers and the teachers, those who have themselves come out of darkness and who can come so much closer to their fellows than any outsider can; they need great grace and wisdom and patience, these native pastor, preachers and catechists, 877 of them employed by the American Board; pray for the Bible women, those messengers of the King that go into places where no man can go, carrying light and comfort to sad and darkened lives; pray for the hospitals, for doctors, nurses, patients, and for all the myriad sufferers to whom the touch of healing never comes; pray for the schools, the teachers, foreign and native, for the pupils and for those who can never be taught; pray for the converts, for those gathered

in churches, for those who stand singly in their new faith, for those who must bear persecution, for those who dare not yet confess Christ their Saviour, for those who are seeking the truth and yet only groping in the dark, for those who oppose and fear the new way, for the indifferent, for all those in authority that they may see the blessings Christ would bring to their peoples, for all the children of men.

PRAY TOO, FOR THE WORKERS HERE AT HOME,

that they may work in wisdom and sacrifice; pray for the many young men and women who may see it their privilege and joy to give their lives to the work; pray for the churches, that a new vision of the love of God and of the need of many souls may come to us here, and that so we may rise to a new and more perfect devotion; and oh, pray earnestly for those uninterested men and women, who are blind and deaf to the need and the call, and so are missing the best out of their lives.

FOR WHAT SHALL WE PRAY?

For the wisdom which we all lack, so specially necessary in the Master's work, and it shall be given. We cannot afford time and strength to make mistakes; let us use the wisdom that is ours for the asking. Pray for money. The silver and gold are Jehovah's,—will he trust us to use some of it in his service? Pray for courage, that no fear of man, or of any evil may keep any of God's children from doing their whole duty, and for strength, physical, mental, spiritual, that we may do our work joyfully and well. *Most of all, pray for love*, such a love for God and for all his children, our brothers, that day by day, continually, our devotion may glow like a pure flame that lightens and warms and cheers and consumes. We are so dull, so flippant, so superficial, because the inner fire burns low. Love means sacrifice, costly, ennobling, joyful, let us pray to be taught to love more. So only can we come into the likeness of the Master.

WHEN SHALL WE PRAY?

The apostle bids us "pray at all seasons in the Spirit." When we kneel in our own inner chamber, to rest in the love that stooped to share, and to give thanks for it, can we fail to remember those who know nothing of that love?

When we gather for public worship we must pray for all sorts and conditions of men; that must mean saints and sinners, missionaries and heathen. When we come, a few women, in our auxiliary meeting, why

not each woman just open her lips and speak the petition that rises in her heart? Why not? Are we too lazy to make the effort, too selfish and vain to dare run the risk of a boggled sentence, too timid to lift the voice to Him we serve? Why do I hear, East and West, the same word, "so few will lead in prayer"? Perhaps we must pray for more *pray-ers*.

HOW SHALL WE PRAY?

In faith, believing that we shall receive what we ask. Really? do we expect any such answer? Ah, how hopeful, how joyful, how exultant our prayer would be, did we really believe. But the promises to prayer are conditional and a part of the prayer is to meet the conditions. "If ye abide in me and my words abide in you ask what ye will and it shall be done unto you." We must drop many things to abide in Him, and our lives would move on a loftier plane, were his searching words to abide in us. The Apostle John says, "Whatsoever we ask we receive of Him, because we keep his commandments." The two must go together, the keeping the commandments of His love, and the receiving the gifts we ask. To do our part is essential and it is only mockery to ask God to do that which we are able to do ourselves.

WHAT CAN OUR PRAYER ACCOMPLISH?

Who can tell how far goes the power of a spoken word, or mark the limit of personal influence, reaching on perhaps to infinity? More things are wrought by prayer than this world dreams of; but here are some results we may expect when all Christians use aright this mighty power. Money will come in to meet the opportunities abundantly, and recruits will be eager for the privilege of giving the gospel. No more begging for men or means, but schools and churches and hospitals, teachers and evangelists and physicians will so multiply that no neglected places will be left. The missionaries will be glad and strong in the sense of warm sympathy and support at home and in the vivid strength that companionship in prayer always brings. The life of Christians here at home will be lifted above the trifles that now steal our time and strength and we shall be warm and strong and earnest, one in joyful service of our Master.

Bring together and visualize as well as you can the glorious prophecies spoken by seers of old, the most alluring Utopias of modern reformers, your own dearest dreams of human felicity, and be sure that all together fall far, far short of the blessedness of the new heaven and the new earth, for whose coming we together work and pray.



AS WE JOURNEYED

MY FIRST LONG JOURNEY IN TURKEY

BY ISABELLE HARLEY

I PROMISED you that when I returned from the long trip which I took last summer you should receive a full account of it. My typewriter came just in time to help me out and I am all ready to give you as full an account of it as I can. I think you know the object of our journey was to attend the annual meeting of the Eastern Turkey Mission at Van. Dr. Atkinson and I were the delegates from Harpoot, and Mr. Livengood, because he thought it was a good chance to see a large part of Eastern Turkey, decided to accompany us.

In our caravan there were three horses and four donkeys. We Americans rode the horses, three donkeys carried the load, and the fourth was left free to carry our good servant Maderos and his son Hagop as they should wish to take turns riding.

It was my first long journey and it was with some misgivings, both on the part of myself and my associates that I set out. Would I be able to stand it was the question. To my great surprise and the surprise of everybody else I did not get lame the first day nor the second nor the third. The third day over I knew I could finish the journey without the awful lameness a new rider usually experiences. I did get tired as I

shall tell you later. The first day took us across the Harpoot plain. The day was hot and good water along the road scarce. The water we brought in our canteens grew warmer and warmer as we traveled along in the sun. In obedience to the advice given by our friends who have had uncomfortable experiences from drinking impure water I refrained from drinking, preferring rather to go thirsty than get sick. About the middle of the afternoon I got so thirsty it seemed as if I could not stand it. Doctor had stopped to call on one of our native pastors in a village through which we were passing. When he overtook us he said he had some *tahn*, a native drink made from madzoon and water. Ordinarily I do not like *tahn*, but I drank that with a relish and felt refreshed. We



JEWELL MEMORIAL, THE NEW BUILDING FOR THE GIRLS' SCHOOL IN VAN

traveled on some ways further when I began to grow tired, so tired! We had by this time been riding six hours and had at least two more to go. I was too tired to go on but I did not want to say so for the whole caravan would have to stop and thus shorten our first day's journey. Then I thought of the donkey and asked Maderos if he would like to change with me. He was very willing and I mounted the little mouse-colored donkey. If any of you have ever scorned a donkey, don't do it again but just remember that once one of those little creatures saved the day for me. That little beastie just glided along so smoothly I could hardly feel any motion at all. It was such a pleasant change and I got so nicely rested

that when we reached the place where we had planned to camp and it was suggested that we go on an hour or two further I was all ready to acquiesce. The donkey was my friend for the rest of the day and I shall always remember that little beast with the kindest feelings. That evening we reached a Kurdish village about one hour away from the point where we were to cross the Euphrates River the next day. Crossing a river the way it is done in Turkey would seem very funny indeed to you. The ferry boat is a most primitive affair like a plough in shape with sides grading in width toward the bow. It is moved by means of a long pole which requires the strength of one or more men, according to the size of the load on board. When we had crossed the river I pushed on with the *zaptieh* while Doctor and Mr. Livengood stopped for a swim. A *zaptieh* is a mounted soldier usually taken along by travelers for protection. We took one to show us the road for none of us knew it.

As we entered one city we were met by the centurion who immediately took us under his protection. We asked him to show us a good place to put our tent and he, thinking a *khan* the very best place took us to one. He said we might put our things in a room and our tent on the roof! Mr. Livengood and I had our eyes on a hill which overlooks the city and asked him if we might go up there. It was green and removed from the village and just the kind of a place we always liked to find. He was willing and led us up. On this hill were the soldier barracks and as we passed the centurion gave a few orders and half a dozen soldiers came rushing out and followed us to the place where we were to pitch our tent. One took my horse; another helped Mr. Livengood; another ran to fill our canteens with water; another brought us chairs, etc. By this time, Doctor, Maderos, Hagop and the animals had arrived. People have a way of finding out things as foreigners approach a place and it was soon learned that the large man on the gray horse was a doctor. Immediately he was asked to go and see the *kaimakam* (mayor) who was stabbed in the knee one day when he was out in the mountains. Of course, Doctor was glad to go. He found the man in a dangerous condition and ordered him taken to Diarbekir where he might have the constant care of a physician. Both the centurion and the *kaimakam* were so grateful to the doctor that they told us we might have anything we wanted and left a soldier to be our special servant while we were there. The other soldiers who had been helping us were dismissed and we were left to enjoy the quietness of the place. The centurion, with the promise to provide us with a new *zaptieh* the next day, also took his departure. This soldier

proved to be very willing to do all that we asked of him. When we asked for a little wood to build a fire for cooking, what did they send us but a donkey load. Mr. Livengood used it for a camp fire and sat by it to write letters.

As we traveled on we noticed that the villages grew more and more primitive and the people more and more degraded and uncivilized. We passed through village after village made up of houses which were nothing but mud huts, some of them just dug out of the side of a mound. Not a window was there of any kind but only a door and a hole on the roof to let out the smoke. The people were ragged and filthy. I was reminded of the African kraals I have read about and seen pictures of.



THE CHURCH AND BOYS' HIGH SCHOOL IN VAN

Compared with the villages in the Harpoot region these are much more primitive, dirty and uncivilized.

No part of the whole journey seemed so hard to me as the ride from Tadvan to Bitlis. We inquired from several people how far it was and were told three hours by each one. Instead of three hours it took just six to go from Tadvan to Bitlis. The cordial welcome received on our arrival however, more than compensated us for the long hard ride we had taken. Mr. Knapp met us just in front of the Protestant Church. Mr. Livengood and Doctor were carried off to the home of Mr. and Mrs.

Maynard and I to the home of Miss Charlotte Ely. Those of you who know anything at all about Turkey and its missionary history have surely read and heard of the Misses Ely. For forty years they have lived and labored at Bitlis. Giving their lives and much of their money to the work there they have made for themselves a name in missionary history and have won the lasting love and respect of the people in all the country round about. The younger of the two sisters was called to rest from her labors last spring but her sister, Miss Charlotte, with remarkable courage still carries on the work. The courage and faith with which she has borne the loss of her sister has been a revelation to the people of the wonderful keeping power of God. Miss Ely felt that it was her opportunity and she surely has improved it. Soon after Miss Mary's death, Miss Charlotte fell and broke her arm and although this has been a great shock to her system she still goes about her labor of love with a quiet patience that is remarkable. Every day finds her doing things for others—little things that other people never would think about. Because there is no physician at Bitlis Dr. Ussher comes two or three times from Van to Bitlis to attend Miss Ely. He was coming that week so it was decided that we should remain at Bitlis until his arrival and then accompany him and the Bitlis delegates to Van. This we did, passing the time at the missionaries' summer place at Sindian, which is a quiet restful place in the mountains and while there I just rested and slept. The week passed quickly and on Friday morning we said good-by to Sindian, went to the city to take dinner with Miss Ely and thence on again to Tadvan to take the boat for Van. At Tadvan we met Miss Uline who was just returning from her trip to Beirut where she took Miss Mary Ely for medical treatment, two young Germans—teachers in the German school at Aleppo—and the German consul from Mosul. We had met the young Germans at Sindian so they were not strangers to us, but rather seemed like old friends for they were very pleasant.

The sail across the lake by moonlight was one long to be remembered. The little government boat is only a small affair about thirty feet long and ten feet wide. Her passengers that night consisting of the Harpoot delegates, the Bitlis delegates, the above mentioned Germans, two Armenians and a Moslem *sheikh* (holy man) occupied every bit of space. Our baggage was piled into the two small cabins while we remained on the deck. The first part of the evening was spent in singing good old American songs and telling stories. As the time passed on sleep began

to overtake some of our number and they stretched themselves out in various places on the deck and roof of the cabin.

Lake Van is a most beautiful lake about seventy-two miles long and forty-five miles wide. In the moonlight it was especially beautiful and the little boat glided over the water at a pretty good rate. The time passed quickly and morning came just as the moon was going down. About five o'clock Artimede, the summer place of the missionaries on the lake, loomed into sight. As we came nearer we could see forms moving on the shore and we newcomers began to speculate as to who the different people were. At six o'clock the little boat pulled into shore and as we stepped from the boat we were given a rousing welcome by not only the



THE SUMMER CAMP OF THE VAN MISSIONARIES

Van contingent but the Erzroom as well, for they had arrived the week before. The boat unloaded and we were taken at once to our rooms and I found that I was to have the pleasure of sharing a room with Miss Uline of Bitlis and Miss Sherman of Erzroom.

I wish I could describe Artimede to you so that you would see it with your mind's eye as I saw it with my physical eye. The missionaries' house is built upon a point of land extending into the lake. The site commands a splendid view of the lake. Directly in front the outline of Nimrod 70 miles away meets the horizon; to the right Sepan 1,400 feet

rises from the lake; on beyond other mountains 1,200 and 1,300 feet rise. Trees line the shore of the lake near by hiding from view the little village of Artimede. Except for a few natives here and there, one would not know that he was in Turkey so nearly does the natural scenery resemble an American lake.

The object of our going to Van was the annual meeting of the Eastern Turkey Mission. Here we were,—Van, Erzroom, Bitlis, Harpoot (Mardin was not represented), met together to discuss the weighty and important questions of our work in Turkey. I will just give you an idea of the kind of questions that have been turning themselves over in the minds of the missionaries during the last and previous years. There was the question of work for Moslems. One result of the meeting in that Van, at least, is to begin at once for work for these people by opening a kindergarten for Moslem children. The need of a college at Van was another matter for discussion. Van is to open a college this fall. There is need of new buildings, both school and residence, if the work is to be carried on successfully at Bitlis; a theological class for preachers to be held at Harpoot was voted and next week one is to be opened here. - The exact enrollment is not known yet but students are coming from Bitlis, Van, Erzroom and Harpoot. Harpoot was given permission to publish a religious monthly periodical to be circulated throughout Eastern Turkey. It was not all hard work, however, for the hours between times were given up to pleasure. I should have said the hours after the day's sessions were over for the between-times were given up mostly to committee work. Water sports, tramps, sings were some of the diversions. The meeting closed Monday afternoon. I must not forget to mention the little communion service which we had together the last Sunday afternoon. It was the sweetest part of the whole annual meeting. The annual sermon was preached by Mr. Knapp of Bitlis, and after the sermon dear Dr. Reynolds, the veteran missionary of our mission, assisted by Mr. Stapleton of Erzroom, administered communion. Some of our German friends were with us and altogether it was a helpful service.



FORDING THE EUPHRATES ON THE WAY TO VAN

CHINA AS I FIRST SAW IT

BY CAROLYN T. SEWALL

We are permitted to share with the many interested in our "Children's Missionary" extracts from Miss Sewall's letters to her family written from Shanghai where she stopped to visit college friends now engaged in Y. W. C. A. work.

I'm here, here in Shanghai, at last, with my two friends and it seems just as natural as can be to be with them again, though the surroundings aren't quite familiar. I haven't decided exactly when I shall go on to Peking, but the girls are trying to persuade me to wait for Miss Severin, a Y. W. C. A. secretary whom I know quite well. She lands Sunday, October 5th, and is going to Peking to language school either the seventh or a day or two later. It would be ever so much nicer to go north with her and I think that I may be persuaded.

Everyone I meet says I shall like Tientsin so much, all except the dust storms. The climate is splendid, they say. Trees and flowers do not grow as they do here, however, and I imagine it is rather more barren, but the climate is fine. Miss Taft wishes on Miss Davis' account that I were to be with her this winter, for she has been all alone for so long, without much companionship.

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After dinner yesterday Dr. Reifsnyder took us all through the hospital. It is one of the best woman's hospitals in China and surely it is wonderfully well organized and managed. Dr. Reifsnyder herself built it up entirely and won for herself and her work the confidence of Chinese and foreigners alike. She has been here thirty years, and from the one-room Chinese home where she started to work at the age of twenty-five, her work has grown until she has a splendid large hospital with beautiful grounds for convalescents. The buildings are so arranged that no matter what window one looks out of in any ward, one sees the green of trees or vines.

When you stop to think that it isn't so very long ago that the Chinese thought the foreign doctors cut out people's eyes to make medicine, and when all sorts of similar reports were current it is interesting to see the two or three hundred people who come to the clinic every day for treatment. Between fifty and sixty thousand a year they treat in that way—not to mention the hundreds of patients in the regular wards. It adds ten per cent to the interest of seeing the hospital to have Dr. Reifsnyder do the conducting. She is the most matter-of-fact, business-like person, and she just talks along telling about the fire a year ago or so that destroyed

part of the building (since replaced), about the "show" this summer when they had to move all the patients out because of the bullets that kept flying through the windows, and about some interesting case or some unusual experience. She has a keen sense of humor. The patients all just love her and she is known all around here. Just to-night when we were coming home, we heard a small urchin in a side street call out as he caught sight of us, "The foreigner, the foreigner—Dr. Reifsnyder."

Oh, I saw two of the cunningest new little Chinese babies. One was a bouncing big baby—ten and a half pounds with the thickest black hair, and the other was a tiny four-pound baby girl whom the parents weren't a bit glad to see. They wrap them all up soon after they are born—so that they look like the pictures of Indian papooses—just a stiff little bundle with the head sticking out. But they are just as cunning as can be.

They have had so many patients—just civilians, who were injured by the firing this summer. There were two little boys, ten or twelve years old, who were getting over their terrible wounds. They picked up a bomb that they found, to investigate, one of the three was killed and these two of course badly mangled, but the doctor has been able to save all the limbs. A hospital like that is wonderful—and they have from their Board only about \$1,100 a year for expense, including the salaries of three American doctors and a nurse, all the expenses of repairs, supplies, food, everything. And all the funds for the additions to the building Dr. Reifsnyder has raised herself, very largely here in China. She says the mortality among women and new little babies is terribly high, because there are millions who know nothing about hospital treatment, and have only the care of ignorant and filthy mid-wives. It was pretty bad to go to clinic, too, and see the steady stream of people come in, but it was wonderful to think that so many were getting relief.

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Miss Sewall writes later from Soochow:—

Such a day as I have had! How shall I begin to tell you about all the new things I've seen. I'm really in China, really truly China, not foreignized. And the whole day has been one succession of new and interesting experiences.

You see, Miss A. is a member of some committee that has to do with the union college for women to be started eventually in Nanking—the one Mrs. Thurston has come out for and she was here to-day so I had a nice little visit with her. This same committee had a meeting and Miss A.

thought I would enjoy coming along to see the school and the city and the sights in general. So we rose at 5.30 this morning and took the 7.35 train. The trains are much more like ours than they were in Japan, — first, second and third class they have and the second class is plenty good enough,—straw seats, facing each other and with a little table in between, so that anyone who wishes may have his pot of tea and little handleless cup brought in and sip away to his heart's content. Also, if desired, meals are served, and at frequent intervals a porter or coolie came through with an open basket full of steaming diminutive bath towels, which served the purpose of finger bowls, napkins, even occasionally face cloth and towel, as the various users desired. And just before we reached Soochow, everyone was presented with one of those towels for a general removal of cinders or other foreign matter from the heads and hands.

It was a two-hours' ride from Shanghai to Soochow and from the time we left the train until we reached the mission compound, an hour or more later, we did not see another foreigner.

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As one looked ahead through the seemingly endless street, it didn't seem as though there would be room to get through, and we literally knocked knees instead of elbows with peddlers and their baskets of wares, with dignified scholars, with women stumping along on their tiny feet and against children playing in the street.

Every now and then we would emerge from a street into the open air—the roofs so nearly met above the street much of the way that it didn't seem like "open air"—to go up a flight of stone steps, when I clung to the donkey's tail, so to speak, across a canal bridge, and go down a similar flight on the other side, when there was danger of my pitching over the animal's head. I got used to the process after awhile, but the first time we started up I didn't know but that I might slip off behind until I felt the coolie's hand pushing me and the poor donkey up the steps. Most of the time the coolies ran along behind, whistling and calling to the steeds, but occasionally in the narrowest or most crowded places they led them.

After a long time and many twists and turns, we went through some wider residential streets, some open fields, another section of shops, and finally out through quite a stretch of open space to the walls of the mission compound. It surely was an experience and I wouldn't have missed it for anything. I wish I could make you see it all. In one place we

had to stop and step off to one side in order to let a wedding procession pass, and as I could have touched almost any one of the participants you can imagine what a fine chance it was to see the whole thing. They were just going for the bride for the beautifully decorated chair was empty.

The school here is certainly charming, and it is such a contrast to the surroundings,—beautiful lawns and trees, rose bushes, still in bloom, some of them, pretty vines on the buildings, and the buildings themselves are large, airy and attractive. Miss A. and I have a room with four windows in it, pretty muslin curtains at them, a white enamelled bed with its mosquito netting covering, and bamboo furniture—the whole so cool, clean and inviting. The window by the desk looks out beyond the mission grounds, over green fields to the canal and the old gray walls of the city. The high tower of a pagoda and the low-thatched summer house effect, which in reality is just a cover for the clumsy water buffalo that goes round and round drawing up water for irrigation, are interesting items in the landscape. And over all a wonderfully clear blue October sky, with some beautiful white puffy clouds.

This is a southern Methodist school. They have their big work here in Soochow: this girls' school, a splendid men's university with a big campus, athletic field, fine buildings; and two hospitals, one for men and one for women, both doing a wonderful work. Then in another part of the city there is a kindergarten with a normal training school, another girls' school, primary and grammar, and a big industrial work.

Yesterday I went to church at the University and while I couldn't understand anything, there was no mistaking the enthusiasm of the singing, nor the earnestness and joyfulness of Pastor Li (Lee) who preached, and I enjoyed it all. Such an interesting audience—the university boys in khaki military uniforms occupied the chapel body on one side, the women and children from the neighborhood were on the other side, while the foreigners, the nurses and the schoolgirls sat in the gallery.

Young Chinese girls wear the plain-jackets, buttoning at one side, and trousers,—really regular pajama suits in style, and their hair is fixed in a glossy black braid reaching often way below the waist. So many of them have very abundant hair and there are distinct styles of fixing it. At present a part on one side seems popular. Then when a girl is old enough and big enough, she dons a black skirt over the trousers and fixes her hair in coronet style. You never see the hair put up and its owner skirtless, nor do you see a girl with both skirt and pigtail. At least these remarks are true of the schoolgirls in this particular region. I have already found that you can't make any general statements.

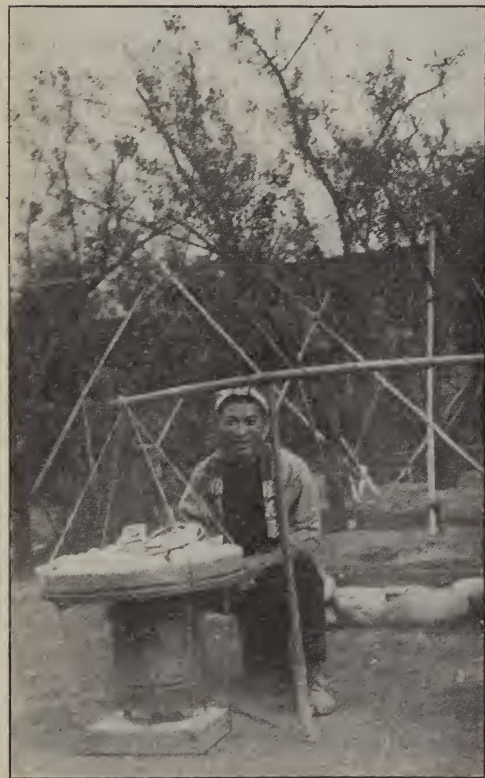
THE JOYS OF BEGINNING

BY EDITH CURTIS

BACK again in Tokyo and ready for work! Miss McKowan and I left Rokhozan over two weeks ago and we have been rushing around ever since. We offered to help Kobe Station in entertaining Miss Long, Miss Kauffman and Miss Huggins, and were glad of an excuse to go sightsee-

ing, so we started off on a Wednesday morning for Nara. We changed trains in Osaka and took the girls over to the Baikwa Ladies' Home and they saw a gymnasium class at work too. We reached Nara about noon, took *kuruma* and "did" the temples and shrines.

We took the newcomers to a Japanese hotel and made them sit and sleep on the floor and eat with chopsticks. It was jolly fun—seemed like being back in college again. Next morning we went to Kyoto and Mr. Dunning acted as our guide over the Doshisha buildings, the girls' school and Mrs. Learned's kindergarten. Next morning we went to see how cloisonné, lacquer, damascene, bronze and Satsuma are made, and left for Kobe on the noon train. A pretty good record we think.



A STREET SCENE IN JAPAN

After the girls left, we went to Osaka and spent a few days there, and then to Kyoto for a day or two with Mrs. Cary, after which Miss McKowan left for Tokyo and I started for Niigata, as Mrs. Davis wished to meet me there to discuss repairs and plans for our home making. I left Kyoto at one o'clock Friday afternoon, spent the night on a "sleep-

erless" train (true in more senses than one!) and reached Nagano the next morning at 6.30. Mrs. Davis met me that day and we reached Niigata about 11.30 and I found that I was booked to play an accompaniment for a "Male Quartette" (Mr. Olds, Mr. Curtis and Edward and Irving Olds!) the next morning at a postponed Children's Day Service. It took the place of both Sunday school and church service so began early and lasted only two hours and a half, but I was very glad to be able to attend a church service again in Niigata and see the members. It was a very interesting service. One of the young men in the church is very much interested in music and he had trained a number of children to sing choruses, duets and quartettes. There were speeches and recitations too. There was a gratifyingly large group of young men at the service, and I hope that I can help gather as many young women. I think there is a good nucleus there already for such a class.

They have a new pastor, a Mr. Ota, who has lived a good many years in America. When he returned he went into business in Yokohama but was called to our church last spring. His wife seems to be an unusually charming woman. I am very much pleased with the prospects for my work and life in Niigata. I think the trip there paid, though it seemed something of an undertaking to go so far and spend barely two days. We had lovely weather for which I was glad for Mrs. Davis' and Miss Hooper's sake as first impressions do count.

I heard of an interesting incident the other day in Nagano when I was waiting for Mrs. Davis and her sister. Nagano is a city about two hours beyond Karuizawa where there is one of the three largest Buddhist temples in Japan. Last year they held the big festival which occurs once in fifty years and thousands of pilgrims found their way there, among whom were tottering old men and women who had to be helped by their friends, but they had been told that if they died on the way the fact that they had started would save them. The priests from the temple (Zen-koji) used to go to the trains to escort departing pilgrims and to greet the new ones, and the missionaries seized this opportunity to distribute tracts at the station. One day Mr. Norman spoke to one of the priests and told him what he was doing and forthwith the priest took some of his tracts and stood there handing out those Christian tracts and told the people that they were good books the gentleman was giving out—books that would help them and advised them to take them and read them on the train on their homeward journey!

I shall find my hands pretty full for the next few weeks. School opened

yesterday and we are very much interested in seeing how things work out under the new régime. We are very happy over the fact that we have four new people in the mission and that they are here in Tokyo with us. It seems especially good to have Elizabeth Pettee back in Japan again.

Perhaps you have not heard that the mission sent me back to Tokyo till Christmas. I am hoping I can stay on till April but Niigata calls loudly and I may have to give up that hope, but it would be such a relief to get five terms of the first two years finished right up with good teachers as it will take longer to do the work in the country. I am so happy that I got through last year in such good condition physically. This summer has been very restful and I feel like "doing things" this fall much to my own joy.

NEW EXPERIENCES IN ZULULAND

BY EDITHE A. CONN

MY new experiences have been coming thick and fast lately without leaving time to record them. I was sent to Mapumulo from Adams in order to study more Zulu and to practice speaking it. I have done a little of the latter but not much of the former.

Mapumulo station is a beautiful spot although so isolated, twenty-five miles from the railroad. It is high and fresh breezes blow most of the time. The house is surrounded by orange trees loaded at present with the most luscious fruit. We sell to the natives daily at nominal prices, 24 for threepence. Lemon and peach trees also are in fruit on the place and a few mulberries. The natives bring eggs and tomatoes, and occasionally vegetables. As we are so far from transportation by rail we welcome the natives who have food stuffs. Below us a few hundred feet is a river, the name of which I have not yet mastered, but it does not stop on that account but furnishes us water and lovely falls, or more properly rapids, providing for two kinds of needs. Around us on every hand are the hills, blue with a rain-giving haze as I look out upon them to-day. How thankful we feel for the rain! The people are needing it so badly for their little patches of corn or beans or sweet potatoes which are scattered over the hills; sometimes on such steep places that one wonders what good the rain would do, it would run off so rapidly. Of course for that very reason the rains, to be effective, must come often in light showers.

After I had been here about two weeks Mrs. Stick was taken ill, and since that I have been managing things with the assistance of Mr. Stick when his duties permitted of his being at home. The doctor said overwork was Mrs. Stick's trouble and only complete rest would do any good. He prescribed for me that I should look after things in so far as I was able in order to relieve Mrs. Stick. Just there and then my new experiences began. In the first place a lively little two-year-old daughter is an inmate of the home. She is as sweet as can be and as full of mischief as any child of her age. Mr. Stick immediately secured a native girl to care for her, but I feel a certain responsibility in the matter although to tell the real truth I suppose the girl knows as much as I do; only I have some authority over both of them. Secondly in the chain, the girl in the kitchen whom Mrs. Stick had trained and who was very efficient and could do many things without supervision developed a cold and a stomach and went home to recuperate. For some days we worried along without a girl and the maiden who cared for Eva and a lad who does chores and attends the station school were the kitchen force. Now several days we have worried along with a girl from one of the kraals. She is not yet a member of the church and has only worn clothes since Christmas time. Now that may sound like a queer way to describe the efficiency of help but it tells a volume if you interpret it correctly. A girl who has been so recently in heathenism very naturally knows much less about a house than a girl who has been to school or who has been among either Christian or white people. On Monday last she knew—as nearly as I can remember—nothing except how to carry water from the river. She speaks not a word of English. The sick girl could speak enough so that I did not have to tell her everything in Zulu which was less wearing on me than to speak nothing but Zulu. To-day, Friday, my new girl can wash the dishes for four of us in about two hours or a little more. She can cook rice and porridge without burning them. She can set the table, that, to her, bewildering array of knives and forks and plates and cups when she knows so well that one dish and a spoon would satisfy all requirements. To be sure she gives us porridge dishes every meal and tablespoons of the largest size with which to eat oranges, but those things are soon mended. She is so willing and so anxious to learn that I do not think she gives herself time to eat. I told her to-day that she might rest when she finished her dishes but she said in Zulu, "No, I will not rest, I will carry water."

The third link in the chain is the business with the natives to attend

to. Of course, when Mr. Stick is at home most of that devolves upon him but in his absence, which seems to average a little more than half of the time, it comes to me. A partial list is: the inevitable Natal sore which many of the children come here to have dressed. Fortunately to my lot have fallen only small ones for the school children and only six or eight a day and not every day, but when the Sticks first came here they dressed about twenty-nine daily. Then the selling of oranges, not a simple business deal, but I must be told how hungry and how far the people have come and usually where they are going. This applies also to the ones who do not wish to buy but to beg a few which have fallen on the ground. Some come for medicine; they come to inquire for the health of the "Inkosikazi," and a hundred other things: to buy, to borrow, to sell, to call, to ask the time and so on *ad infinitum*.

Can you imagine how interesting all this is? I am sure you cannot. There is no dull moment from waking to sleeping and the hours are not short from one to the other. Sometimes a chief drops in to see the head of the house and he must be treated with due respect. Royalty is dignity whatever the color. I begged permission of a native chief to take his picture a few days ago and he consented, and I am sure that if I send you one you will see as I do the real dignity there. I just wish you could have seen him. He arrived one afternoon with his retinue and I came up, not from the door but from another direction. As quick as a flash the head man who speaks first, or so it seemed, stepped between the chief and me and spoke to me. Naturally from the appearance of the crowd I knew that one of them was a chief and waited to find out which. The man who did the talking was not dressed although he wore a coat but the chief was in full European dress.

Just a word about my trip up here before I close this rather lengthy epistle. Dr. McCord was coming out this way and so I rode on the back of his motor bicycle the twenty-five miles from the railroad. Mrs. McCord wished to send a cat to Eva, the daughter of this house, so we brought it with us. I carried it in a basket. It was a very well behaved animal and seemed to enjoy the ride except when it was rough. After one five-mile climb it was necessary to rest up a bit and cool the engine. I heard a sound and put my ear down to the cat's basket and the feline was purring. Now don't you think the adjective belongs to it? It was a lovely ride and only about half as long as it would have been by team (long in hours I mean).

Mrs. Stick is recovering nicely and we hope she will be able to take up her duties in the course of a few weeks. I am enjoying this immensely and shall remember it as one of my liveliest times on a mission station.

AS OTHERS SEE US

BY REV. JOHN SINCLAIR, DURBAN, SOUTH AFRICA

Rev. John Sinclair, a Presbyterian clergyman who has had charge of the Durban Congregational Church, but is now visiting in America, has written the following interesting account of a visit to one of our stations in the Zulu Mission.

On a beautiful, bracing September day of this year, I found myself sitting in the Adams' mission trap beside Mrs. Bunker, wife of one of the missionaries, who had come from Durban by the train which followed mine. I found in Mrs. Bunker a missionary heroine who had a splendid grasp of the whole subject and who could speak from an experience of twenty-two years of the work. Calling my attention alternately to some phase of missionary activity or to some beautiful bit of scenery in the hilly journey over a rough road, we came to the top of a hill which looked down on a large basin, the center of which was dotted over with buildings. That was Adams station. The rim of the basin is formed of an unbroken ridge of hills, two or three hundred feet above the level of the Amanzimtoti River which runs through the basin to the sea at Amanzimtoti. In the bottom of the basin are a series of lower hills. On the central hill, which is flat-topped, stands the house of the principal, Rev. A. E. Le Roy, and a Jubilee hall adjoining. From one or two of the central hills in the basin, glimpses of the ocean can be had with steamers to and from Durban sailing past. Mr. and Mrs. Le Roy both have about them the missionary courtesy and kindness which made me feel thoroughly at home before I was five minutes in the house. Their four bright children lend an additional charm to the home.

We had just sat down to dinner when there floated out on the air the sound of soft music. It came from the dormitory. It began to swell and swell and swell till there was a finale in a grand chorus. The words of the song were Zulu words and the air was new to me, yet there was a fascination about it which spoiled the rest of my dinner for me in my desire to get out and see the faces from whose lips such harmonious notes fell. Mr. Frank Taylor has charge of the music in the school and took me down that evening to the school to hear the boys and girls sing all together. There were 160 of them. They sang first the hymn, "Will there be any stars in my crown?" In time and harmony nothing could be more perfect and at the parts where the bass came in, the impression was left that there was a musical gold mine there. After a while of hymn singing, Mr. Taylor said they would sing for me the Hallelujah Chorus. With slight defects in the harmony and a failure to let out sufficient

volume of voice at the close of the chorus, the effort was wonderful. It was no wonder that they were not more perfect in it, for they had practiced it only some half a dozen times. When the Natal Missionary Conference meets in Durban in July of next year, the entire choir will come with the Conference as an auxiliary missionary force and they will get a hearty welcome.

To me, the Adams station, if it had only this musical agency at work all the time, there would be a great evangelizing factor at work constantly. When the natives return to their kraals in the holidays, they are in the habit of gathering often at kraals where the gospel is unknown and singing there the simple gospel hymns which they learn at school. The



HOME OF MISS CLARK AND MISS FROST, ADAMS STATION

gospel doctrines contained in those hymns, rendered the more effective by being sung beautifully, cannot but have the effect of leading souls into touch with the Lord Jesus.

All the pupils, boys and girls, are boarders in the institution. They pay \$30 a year and give two and a half hours a day in physical labor. The normal classes, which begin in the morning with chapel services and half an hour of Bible study after, are finished at one o'clock. After dinner the boys go to the farm or to some one of the industries carried on at Adams' and the girls to cleaning up and hoeing. I watched the girls hoeing one afternoon. They were in charge of a native teacher, but they did not seem to need anybody very much to oversee them. They

kept the hoe going in fine style, laughing and talking while they cut down the weeds to prepare for the plough. It seemed to be great fun to them all. When they had put in their time, they retired to the dormitories for a little and then came out one after another and started in to iron in the open air. Flatirons were arranged around two fires. Each girl picked up an iron and went to work as if trained from her youth to the business.

A little later Miss Clark and Miss Frost, the two teachers in charge of the girls, took them down to the dining hall and had them sing several hymns. I was startled to hear the four parts of the music being employed. About a dozen of the sixty girls sing bass and the bass of the girls has a richness about it which is elevating. The girls and boys have each a garden and they vie with one another in keeping the gardens well. As might be expected, there were more flowers in the gardens of the girls than in those of the boys.

Sewing is taught the girls for an hour every day. Miss Griffiths is in charge of the sewing and teaches them to mend their stockings and clothes and every girl is taught to cut and make her own dresses. They go about in such neat attire that you cannot see a stain or a tear or a button off on the closest inspection. Every effort is put forth by every teacher to train the head, the hand and the heart of the pupils committed to their charge, and it is wonderful how much is effected in these things in the few years the young people are around the station. I asked Mrs. Bunker as we drove to Adams how many of the young men and women went out decided Christians. She said: "Nearly all of them, but if they have not decided before they go out, much is gained. They are trained up to a high Christian standard and if they fall from that standard in their teaching life they would be recalled at once and sent back to the kraal. That is seldom or never done." Mr. Bunker, the overseer of the primary schools, keeps watch all the time how they get on as he visits the schools and encourages them to rise to better schools all the time. In his two years work as overseer he has had phenomenal success, the numbers and government grants having risen by 60 per cent in that time. I doubted if the educational method was the best for missionary work till I put in two weeks at Adams. I have no doubt now. I am persuaded that there is no other method equal to it. I wish some man who has \$500 or \$600 to spare, would send over that sum to get the mission a decent conveyance. The old trap is a pitiable sight and the two mules are far too small. The sum mentioned would get them a trap and a pair of strong mules. The mission has many visitors and the trap at the station prejudices the visitor against the mission before he has seen it. Will some good Samaritan lay this to heart?



Junior Work

Evangelistic Medical Educational

THE QUESTION OF THE CAMP FIRE GIRLS

BY MARY PRESTON

Within the past two or three years the organization known as the Camp Fire Girls has spread far and wide through our towns and cities. It has often been started within our Congregational churches, still more often though organized in another church or in connection with the Young Woman's Christian Association or quite independently, it has attracted Congregational girls to its ranks. In places where it does not yet exist girls are clamoring for it. From all sides perplexed missionary workers are asking what attitude they had best adopt toward this newcomer—a newcomer which more than once has seemed like a usurper. Shall they invite its presence or frown upon it? Shall they surrender other organizations to it or attempt to compromise, or absolutely refuse it a place?

The object of this article is to suggest lines of action for such questioners. No attempt will be made to describe the Camp Fire or to discuss the principles on which it is based. It is taken for granted that leaders are familiar with these. Neither is there room for an analysis of the reasons for such courses of action as those advocated below. Be it understood, however, that these suggestions are sent forth only after considerable observation of and conference with Camp Fire Guardians in many places.

The writer strongly recommends to your attention a new leaflet entitled * "Camp Fire Girls as a Means of Religious Education," by Miss Irene Mason, Assistant Secretary of the Missionary Education Movement, and herself a Guardian. This supplies both the earnest and important study of underlying principles which is lacking here, and also numerous stimulating suggestions on methods. Every Camp Fire worker or worker-to-be will benefit by studying it.

The "perplexed missionary leaders" may, for convenience, be divided

* Order of Junior Department, W. B. M., giving name and address of Guardian by whom it is to be used.

into three groups. First, there are those who have had for their girls, societies whose sole purpose was to do missionary work, upon whose help the Branch has counted; a Camp Fire has been or is about to be organized however, or the girls are clamoring for one; there is not room for two organizations. What shall be done? Second, there are those who have had previously no missionary society, but are now awake to the importance of missionary training for their girls; the girls, however, are already included in a Camp Fire, either within or outside the church, and another organization cannot be attempted. What can they do? Third, there are those who feel the need of missionary training for their girls; the girls are at present in no organization of any sort and have not set their hearts upon a Camp Fire; the field is clear. Shall they choose the Camp Fire or shall they take some simpler form of club as the best instrument for missionary training.

Three facts are to be emphasized at the beginning. Ultimate success in whatever course is followed depends upon the leader—a wise leader can make a veritable desert bloom, and a poor leader will damage the harvest though the ground be ever so fertile. In no two places are conditions alike, and therefore each individual situation needs to be carefully studied before any recommendations are followed. Advice cannot be taken wholesale. Furthermore little good will be accomplished unless the girls shall inwardly choose to follow the course they pursue—the thing they do may not necessarily be the thing they think they want most, but it must be the thing which, all matters taken into consideration, they themselves choose. With these three warnings in mind the following courses of action are proposed:—

In case 1. It would be a backward step for the girls to be allowed to ignore their responsibility toward missionary work which they have been doing in the past, or the increasing share of work which the Branch may reasonably expect them to assume little by little. Their missionary activity, the study, the gifts, the prayer, the service, must not be abandoned. On the other hand, if the Camp Fire is so alluring that they prefer it to the missionary organization the leader cannot ignore it—indeed ought not to. From its very popularity she will realize that its methods are worth using; that its emphasis upon “doing things,” to take one example, grows out of a need in the girls’ very nature and is a rebuke, it may be, to too little activity in her own missionary club. For her the wisest course is to retain the best in her club and add the best in the Camp Fire. Some leaders are very successfully carrying on

organizations where one meeting is distinctly missionary in character, the next distinctly a Camp Fire gathering. Some have been able to graft much of the Camp Fire symbolism and "crafts" into the missionary society without losing the identity of the latter. This is perhaps the ideal arrangement if it can be managed. It is not beset with the obvious dangers of the third course, which consists in dropping the missionary organization altogether, substituting the Camp Fire and accomplishing the missionary aim by emphasis upon service. This latter course may occasionally be judged the wisest, however, and in that case the leader will do well to build the Camp Fire up within the church, connecting it as closely as possible with all church activity. She should not fail to study Miss Mason's leaflet on this point. As leader she should lay emphasis upon those features which will make the spirit of the Camp Fire *missionary* in the broadest interpretation of the word and minimize those which react only to the benefit of the girls themselves.

In case 2. The problem of this leader is to take the Camp Fire already in existence and make it an instrument of religious and missionary education, through it to inculcate the spirit of service and accomplish the deeds of service. Her task is the same as that of the leader following the third course outlined under (1), except that the latter has before her the tangible work which her one-time missionary society accomplished and may count upon the sympathy with missions which the girls acquired in that society; while the former often has much less with which to start. Even though the Camp Fire is outside the church, or contains girls from many churches, she will still find it possible to have it strengthen each girl's relations with her own church and its particular missionary work.

In case 3. Save in exceptional cases the writer believes that the leader with a "clear field" will find some other organization than the Camp Fire a better instrument for religious and missionary training of girls. She may adopt some of the Camp Fire symbolism, she may very wisely study the Camp Fire for the secret of its success, but if her object is to train her girls to help other people, to have them understand about and take their share in the work of their particular church, to help them develop spiritual power, she will be apt to find some other form of organization more supple in her fingers and less burdened with side issues. This is perhaps even more sure with girls of sixteen and upward than those from twelve to fifteen, but worth careful thought whatever their age. The writer will be glad if a vigorous correspondence follows this article. She is particularly anxious to hear from every Guardian or Camp Fire helper under whose eyes it may fall—expressions of approval or dissent, or accounts of experience. Further space will be devoted to the problem which the Camp Fire presents to the missionary worker if response to this article warrants such a course.



Board of the Pacific

A NEW BUILDING FOR BROUSA

BY ANNIE T. ALLEN

Another school year has begun, and very happily at that. We are, to be sure, very much crowded and many things are very inconvenient, but what does that matter when we know that inside of three weeks our boarding department will be settled in its new quarters? Yesterday my father and I went over to West Brousa to see the building. The great big dormitory is simply splendid. All the other changes that have been made will greatly increase the ease with which the boarding department will be handled. The dormitories, the dining room and kitchen are all ideal. In the matter of sitting rooms and recitation rooms, we shall still be crowded. We did not look for such a great increase in the boarding department this year. If any more pupils come the ladies will have to give up their parlor for a dormitory. I said to Mrs. Baldwin yesterday that we ought not to mind being crowded in such surroundings. The view is magnificent. You who have been on the mission field will understand what it means to have everything so convenient. What rejoices me most are the two small bathrooms on each floor with set basins, so the girls will no longer have to wash out of doors. The new dormitory is reserved for the high school girls; each girl has a little closet with two drawers. When we get our second building, these will be put into the dormitories for the younger girls also. But at present such an arrangement would take up too much room, and we should not be able to accommodate so many boarders. We have at present sixty-five boarders actually here, and ten more registered. To-day a new application was made by an Albanian!

Having visited the whole of the Pacific Board field, I sympathize with you most keenly in the difficulties which face you in raising the amount; at the same time this is the year for great effort for Turkey. The land has been through great tribulations and is by no means out of the woods yet. A great wave seems to be passing over the country, a wave which is carrying the young people into our schools.

NOTES FROM WORKERS

Miss Denton writes: James Hall is begun. After a year in Pacific Hall, we can propose but few changes. We love Pacific Hall, and find it better planned and better suited to our need than we even hoped. Thank you all so much for it.

Miss Henrietta Brewer writes from beautiful Prague, referring especially to the historic church in which John Huss administered the first Protestant Communion. It was her expectation to be in Constantinople, and on the way to Brousa by November 7th.

Mrs. M. B. Jeffery writes from Kodai Kanai, India:—

Thank you very much for the interest in a box for our Hindu girls. It may seem a trifle to you at home but really those dolls do draw and keep the girls in our school.

Your Hindu girls' school is growing far beyond the crowded upstairs quarters, and the idea is forming in our own mind of using the entire building upstairs and down for the girls. The boys' day school is downstairs. I believe now is the time to advance. Up to date the education of Aruppukottai girls is in the hands of our mission. We hear rumors of their starting Hindu girls' schools. Ours are so good, that we hope to hold the lead.

You will be interested in the outcome of our year's work at the boarding school which came to its climax in April. Our Bible examination was held in March. We have not heard the results yet, but I never had such fine looking papers handed in by the children. Our hard work during the year, laying stress on neatness and penmanship, certainly bore its fruit. Then at the beginning of the year we announced to our Fourth Standard (our highest class) boys and girls that only those who passed the same examinations as were given in Mangalapuram and Pasumalai for entrance to 1 Form could go up to either school. We had an unusually fine teacher in our Fourth Standard last term. She taught the Fourth Standard the year before. She married and we have her and her husband in Aruppukottai.

In March one of the girls became anxious, almost wanted to drop out of the examinations. I held on persistently, saying the children must go in no matter what the results. We had so notified them and should results be poor this year it would hold our school up to higher standards! They would do better next year! There was great excitement over every question paper as it came in from Pasumalai. Imagine our delight to

have them tell us when the results came out that we did better than Pasumalai and Mangalapuram! We had a class of thirty-one. We sent up twenty-one papers, ten were children who could not pass, so if we add those ten children, our standing would be somewhat lower. We hope for even better results this next year. The Government Inspector wants us to make our school a higher elementary school for girls. Mr. Jeffery and I feel that we need more room for the school, another large recitation room, and more money so we can take in more girls for the first five years of school life. This will lift up our village congregations. I hope the time is coming when this work will be advanced.

Your anxiety about my having so much work is natural. As I told the workers, I alone cannot do what Miss Quickenden and I both did. "You must do more, do better, and not allow the work to lower its standard," I said. I have not been able to do as much work in the schools, but regular, thorough examinations enable me to keep up the work of the teachers. And we have better teachers than ever before; they are better trained. Miss Chandler's kindergarten training is telling and our girls' schools are transformed!

Sixteen Bible women in addition to the schools sounds formidable. I sent our Dorothy up to the Kodi school in February, and dear old *ayah* went with her. She is better out of the heat and does better in her lessons with other children. That left me free to go with my husband as he toured in the villages. He arranged his tour to suit me, so that I have visited and examined all the pupils of thirteen out of the sixteen Bible women. I hope to finish the other three and visit the other thirteen again before the rainy season. I love this district work and went out sometimes with Mr. Jeffery before I had charge of the Bible women. It is a change and is good for me physically and spiritually also, for I cannot strive to help my Hindu and Christian sisters without constant turning to the source of all Help.

Miss Curtiss is with us again this year. She seems so much stronger than I have seen her before. The results of her examinations are known, and all of her girls passed in English.

Under later date Mrs. Jeffery writes from Aruppukottai:—

I have recently examined the day school in their Bible stories, Catechism and Bible verses. I was much pleased with the results. The children did so well in every class. I gave prizes to the school after this examination. It was a pleasure to me to see how delighted the Fourth Standard girls were to receive a New Testament and Psalms. The Third Standard received a picture storybook (Tamil), *The Good Shepherd*. The others received a cake of pink scented soap or some little trifle, just as

they chose. The soap is very popular! However, several asked for dolls. One little girl cried bitterly. I tried to comfort her, telling her the dolls came only at the end of the year after the big examination. The school has grown far beyond its quarters. The Bible women say that the women who studied in our school when little girls are such nice women in every way.

The boarding school is now in full running order, with sixty-seven girls and sixty-seven boys. We have a really fine staff of teachers. Thirteen Hindu boys came, seven of whom remained only a few days. The other six are fitting in well and already seem like our own Christian boys.

Reading Miss Brewer's letter in *LIFE AND LIGHT* impels me to write and tell our side. It was a great event for us in Aruppukottai to have the treasurer of the Woman's Board of the Pacific and her sister visit us. Miss Brewer writes of the cordial reception every organization gave them, as if W. B. M. P. money were helping all. Right there comes an inspiring fact. The boarding school is so closely linked to all of our work in the Circle, is so dear to the hearts of our Christians whose children are being educated in the school, to the hearts of adults all through the region who were educated in the same institution, to the hearts of our teachers and catechists who began their lives of usefulness there also, that when they came face to face with one of your representatives, they could not but express their gratitude.

Miss Brewer seemed to think we accomplished much with the \$500 a year you send us. As I took the ladies around to see the school buildings and the children crowded in them, the simplicity of the lives of the children, the plainness of the plant and the lack in equipment emphasized itself anew in my own thoughts. A little wooden box, an enamel bowl, a mat to sleep on, necessary books and clothing comprise all the personal property of each child; plain empty rooms form the dormitories; the lower class rooms are almost empty; pictures and some kindergarten material in a cupboard are all. The upper class rooms have benches, table and chair, some maps and nature study pictures; that's all! No wonder our visitors considered it very simple! Ah! but your money goes into life. Six first-class teachers are working untold changes in the lives of one hundred and fifty children in Aruppukottai to-day! When we have to choose between school furniture and a child for the school, we usually decide for the child. We long for more in the way of equipment. The government inspector has urged the last two years that we raise the school to a higher standard. We long for a new kindergarten room, the old one is needed for our second standard class. Five hundred dollars would do it! A committee has been appointed by our mission to consider raising some of our out-station schools to a higher standard, as Pasumalai and Mangalapuram are overcrowded.

It meant much to us all to see the Misses Brewer, and we cordially invite all other friends who may come this way, to come to see us in Aruppukottai.

OUR FIELD CORRESPONDENTS

Miss Alice P. Adams writes from Okayama, Japan:—

I had a good summer in Karuizawa with Miss Griswold and the DeForest family, though I was not able to leave my work until July 22d.

Last summer we had one of the girls from Mrs. Stanford's school who came to us for her six months' experience in Bible work and she did a good work. In April we were able to get a permanent Bible worker, a woman who graduated some years ago, and who has been able to take the work of treasurer and some office work while I have been away this summer. Mrs. Utagawa and Mrs. Onodo have also continued their work among the women. In May our nurse was baptized and on June 29th four women and one man, as results of the work of these women and others, were baptized. This day we had the communion service at our little chapel in the evening. This is the first step toward our having a little church some time just for the Hakuai kai (Loving-All Institution, as the settlement is now called). Dr. Pettee and Mr. Nagasaka, pastor of our large Okayama church, officiated, and a deacon from the same church came to assist. With one or two exceptions, all who have been baptized were at the service, and our little chapel was crowded. Of those baptized, the man is the father of one of the boys now in school and the old woman is the grandmother of my efficient little boy. She has been a drunkard for years but the grace of God has given her strength to conquer this appetite, and the people of the neighborhood testify to the change in her. In May she brought her *sake* bottle and cup which she has used for years and gave them to me and we are keeping them among our treasures. The other three were young girls about seventeen years old, all of whom have been in Sunday school and Christian Endeavor Society for years, and two are graduates of our primary school and members of our sewing school. One is a regular worker in our day nursery and all are nice girls of whom we are proud. We are seeing the results of years of loving, patient work and our hearts are encouraged and thankful.

Our hearts have all been saddened by the death of Dr. Greene. He had been sick quite a long time and I think was glad to go Home from Japan where he has put in his life work and where he can be buried

beside his wife. Dr. Pettee was the only one from Okayama to attend the funeral.

The "musts" were attended to in the Hakuaiikai during my absence, but I missed Mr. Kodama's faithful care of all details. I have been gradually getting things in order. I was rather anxious over money for the medical work, as gifts came in slowly the first six months and it looked as if we would have quite a debt at the end of the year. I made it a subject of prayer and over 300 *yen* has come in, so with amounts already pledged I think we shall have a clear slate at the end of December. A good friend gave us \$100. The Lion Tooth Powder Company in Japan, earnest Christians, sent us 65 *yen* a few days ago and the remainder came in smaller gifts from people in Japan who know of this work. Last Thursday I told the workers and we had a thanksgiving meeting. It did them all good.

Tanaka San, our first graduate from the primary school of the Hakuaiikai, graduated from the Doshisha Theological last March, and at once went to Hachiman, a country town near Kyoto, to become pastor of the church. He is doing well and his church seems very fond of him. I have had him with me since he was twelve years old. As I no longer am responsible for him I have taken one of the girls of our school into my house and hope to bring her up to be a nurse. There are many openings for work and our hands and our hearts are full, but I am so glad I can be at work. My rest of last year did much for me.

Miss Elizabeth B. Campbell writes to a friend from Bailundo, Africa:—

At Christmas the children took part in exercises in the church telling by song and Scripture recitation what Christmas meant to parents and visitors. During the school term Mrs. Webster and I made an attempt to visit an out-station school once a month. Two of these schools are near enough to go and return in one day, and I visited them again alone several times. But to the far-away ones we went together, staying several days and leaving the native teachers in charge of the station school. We made eight visits. At five of these out-stations are teachers who passed the test last year. At the other five the teachers lack training. School is held for three or four hours in the afternoon.

At Onjamba and Onjapan, the two nearer out-stations, there is great eagerness to learn and they have large children's school in the morning and the adult school in the afternoon. The people at these places have built their own school building and buy all their own school supplies. At one of the newer out-stations I felt that I had at last seen the kind of

school that Dr. Patton and Mr. Bridgman described in the Deputation Report, page 31. A great deal of time had to be spent preparing lessons out of school hours as our text-books are yet few. Dr. Sander's geography, not yet printed but of which I made a copy, was a help. With the main changes this year of longer hours, the age raised for children in the morning, tuition and pay of teachers increased, so much more has been possible and we look forward to all the work as helping to bring the gospel into many lives.

We hope to have a boarding department for girls from the out-stations and from the villages where there are no schools with a field near by for their agriculture work when school opens again in October. As long as there is no boarding department on the station for girls, no matter if we pay the larger attention to them, they are still handicapped in their school work because of their responsibility in providing the food for the men and boys in the families where they reside. We would not wish to see all their field work and pounding taken away and have them made Americans, but wish that their burdens may be lightened.

On Sunday I have a class of girls in Sunday school and in the afternoon visit Kapinala, a village an hour and a half distant where there is no school and have a meeting with the women and children. They come here to the Sunday morning service. I realize that all our efforts are vain except as the Holy Spirit works in the hearts of the people to accomplish the end for which we are here.

A WIDER VIEW

Miss Ame Tsuda, a graduate of Bryn Mawr and head of the Japanese College for Women in Tokyo, writes: "Never was a field more ripe for the harvest than is Japan to-day. Now is the time when the most forceful appeal can be made to students through the ethical side of Christianity. This avenue may lead to the opening of the spiritual doors of their natures. Christian standards, sweeping aside without compromise empty form and aiming at the inner self, are a wonderful revelation to the highly impressionable and idealistic Japanese youth." We must not forget, however, that better morals and higher ideals of life and character are only a part of Christianity. The essence of the religion of Jesus

Christ is *new life*—power to live up to the new standards and vital union with God. There is, just now, a great opportunity to reach the women of Japan through the Christian conception of love—which has introduced a new word into the Japanese language—and to reach the young men with the Christ ideal of righteousness, loyalty and power. —*The Missionary Review of the World*.

In Taiyuanfu, the capital of Shansi, where in the Boxer days forty-five mission workers were beheaded by the governor's order, a number of distinguished men have sent out a call for the establishment of a Free Church of China. Among the thirty-two signers are the military governor, the civil governor, the president and vice president of the provincial assembly, and the chief of police. The new church is to preach and to seek to spread the Kingdom. The call states that the prosperity and the freedom of Western lands is founded upon that Protestant faith which is also the hope of China. A program is outlined for practical evangelistic work, for philanthropic effort, for education, and for the restoration of an inner friendship between Chinese and foreigners. The patriotic note rings distinctly throughout the document, as it does in all the utterances of Chinese Christian circles to-day. The demand for the creation of an independent church organization is constantly growing stronger in China. —*Zeitschrift für Missions-kunde und Religions-Wissenschaft*.

In December the American Baptists celebrated the one hundredth anniversary of the founding of missions in Burma by Adoniram Judson. Two large parties of tourists sailed from America, in order to be present at the meeting in Rangoon, Moulmein and Mandalay. It is appropriate at this time to look back and to see what has been accomplished in this century of work.

Burma is very different from what it was when Judson first set out to convert its people from their ancient faith and practices. Buddhism, Hinduism and Mohammedanism still exist, and hold the masses of the people in their superstitions, but their hold has been loosened, and they are undergoing more change than would have seemed possible.

Recently a convention met attended by 83 missionaries and 2,000 delegates, representing some 64,000 communicants, 728 schools, 1,142 teachers, and 24,656 scholars. This is some of the harvest from Judson's sowing. There are also a large number of Christian hospitals and dispensaries, printing presses and book depots that disseminate Christianity. Some of the villages and a few districts are practically wholly Christian.

The total numbers of Christians (church members) in Burma is now over 80,000, and with the Christward movements among the Karens and others it is hoped that the present century will see the conversion of the people to Christ.—*The Missionary Review of the World*.

Haitang is a Chinese island about twenty-five miles long, with a population of 70,000. About thirty-seven years ago, we are told, an inhabitant traveling on the mainland heard of Jesus from a fellow traveler at a Chinese inn. He accepted the truth, returned to Haitung, and did not rest until he had carried the gospel to every one of the 411 villages on the island. When the missionaries came about ten years ago they found a prepared people. There are now preaching stations in thirty villages. Some of these poor village Christians give one fourth of their income for the spread of the Gospel.—*Exchange*.



AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

A Needed Office

Some of us in attendance at the recent annual meeting listened with a feeling akin to righteous envy when a Methodist friend told of the prosperity of their magazine, *The Woman's Missionary Friend*. It not only pays all its expenses, but passes over a considerable sum to the treasury and keeps a balance on hand! The real secret of such marked success, our friend said, is the magazine agent, appointed just as regularly as any officer in all their local societies. We are surely quite ready to learn a lesson from our big Methodist sister. Not that the agent idea is a new one to us Congregationalists in the advertising of LIFE AND LIGHT, but *a definite and widespread acceptance* of the idea would be new—progressive and fruitful.

A Life and Light Agent.

A Secretary of Literature.

Either term would serve. The important emphasis is upon such an officer's duties. These duties may be classified as

1. The receiving and forwarding of subscriptions for LIFE AND LIGHT from regular, interested subscribers.

This is easy!

2. The active solicitation of new subscriptions by a systematic plan which includes calls, personal approach at meetings, written requests.

This is taxing!

3. An alertness toward all offers and suggestions made by the Board concerning the magazine or other publications. For example there are now before us two special offers:—

a. *Until January 1st*, A NEW SUBSCRIBER may obtain LIFE AND LIGHT for 1914 and a paper-bound copy of *The King's Business* for seventy-five cents.

b. Any auxiliary or auxiliaries which secures one hundred subscribers to LIFE AND LIGHT may have the club rate of fifty cents each. The one hundred names with accompanying money must be sent by one person but not necessarily at one time.

Such opportunities to be worth very much should be taken up and encouraged in the local society.

4. Such an officer should know of all the Board publications, the helps to study, the story leaflets, the attractive information constantly put forth, and should bring them before her society in various appropriate ways. At special meetings like the annual and the thank offering, an officer of this kind may have small packages of four or five leaflets, tied tastefully, to pass to each one present. A table of certain selected leaflets might always be in evidence for sale or as gifts, according to the kinds.

Dear friends in council, can we take up the matter with determination this year, conscious of the extreme importance of a forward movement right at this point? Our subscription list is not yet long enough to put the magazine on a paying basis. But a still deeper need is the need for a multitude of our women to become intelligent about our work. Thus are they drawn to take hold with us.

"I would be simply used, spending myself in humble task or great,
 Priest at the altar, keeper of the gate, so be my Lord requireth just that thing
 Which at the needful moment I may bring. Oh, joy of serviceableness divine!
 Of merging will and work, dear Lord, in Thine, of knowing that results, however small,
 Flity into Thy stream of purpose fall.
 I would be simply used!"

AT THE TASK AS A BOARD

BY ANNIE P. HILLIS

At the request of several who heard the address of Mrs. Newell Dwight Hillis at the Annual Meeting of the Woman's Board in Springfield, a résumé of her able paper is given below. These extracts do not do justice to the scope and earnestness of Mrs. Hillis' appeal to the Christian women of our own denomination to finish their share of the task ere the great opportunity passes.

In the annual reports of our Woman's Board there is always a little paragraph which enumerates the force sent out to foreign lands and the institutions on foreign fields which are under its care. "One hundred and twenty-three missionaries, including their assistants, 33 girls' boarding schools, nearly 300 day schools in whole or part and about 225 Bible women." It is an efficient force so far as its numbers will permit, but it is a small part of the task laid upon the women represented by this Board.

There are three requirements for the fulfillment of our task: First, a knowledge of how and where the non-Christian women are to be reached; next the establishment of a means of communication, and third, an adequate and efficient force at home to use these means and to maintain in good condition the base of supplies.

The knowledge of how and where to work we have; the lines of communication are established so far as the base of supplies will permit. It is the force at home that we need to develop. This is at present the most difficult part of our task, and the aim of our text-book this year, is the informing and training of our women at home. It is well worth while to make this coming year, one unanimous, concentrated effort to get the women of our churches to understand the magnitude and importance of the opportunity before them, and the definite relation which their co-operation or apathy has to the execution of The King's Business. There is no reason why the number of workers at home should be limited, nor why their quality should be deficient.

Missions have become the task of women as never before. Never have they been so free to work, never has there been such possibility of reaching the women of foreign lands, therefore, never before has our responsibility been so great.

As our missionary work develops, there is an increasing variety of service required in the part which is done here at home, and none of this service is robbing Peter to pay Paul. Just in proportion as Paul is

paid, Peter becomes richer. It is unquestioned history that the churches which are doing the greatest missionary work are those which are doing most in their own centers, just as it is true that the women who are the best missionary workers in any church, are the most valuable in every form of service.

We have come to a time in our missionary work which is full of inspiration. It must have taken a tremendous amount of faith for the early missionary workers to face the scorn and ridicule of the general public, with so little history back of them. Of course there were isolated examples of great heroes like Paul and the Fathers of the early church, and, now and then, stray candle lights shone brightly in the Dark Ages, but for people like you and me to attempt to back an enterprise apparently so visionary and impossible required courage of an unusual kind.

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There is very special reason why we should concentrate on foreign missions just now. In a few years it will be too late. History is making rapidly in such countries as China and Turkey and Mexico, and there are peculiar reasons why Americans should be foremost in influencing the new civilization. Do you realize that in China of the fourteen institutions claiming a college grade in 1905, twelve were American? More than three fourths of the foreign teachers in China and the only institutions of college grade for women then, were American.

The feeling of the Chinese toward us is very friendly, because of the return of the excess of the Indemnity Fund, and because of the general attitude which the United States has taken in nearly all political matters. It is easier for us to win the Chinese than for other nations. We have a wonderful chance over there, but it must be seized quickly. We want doctors and teachers and kindergartners and nurses, and we want them now. We have waited six years for a doctor for the hospital in Foochow and are still waiting.

In Turkey also, the call is immediate. Young Turkey has awakened to the needs for education and is willing that its women should have their share, and the young women are more than eager to be taught. There is a chance for those who will go for periods of two, three and five years. With 54,546 girls of college training (the same proportion would have given China six), one would suppose that our young women be eager to avail themselves of this unique opportunity to combine the experience of life in a foreign land with the possibility of helping forward a movement of such great significance. Carl Crow says in his in-

spiring article in the October *World's Work*, "This modern crusade has long since passed the stage of doubt or experiment and has taken its place among the biggest of present day movements." It "long ago passed the point where it could be directed in the spare time of a few pastors, meeting in the study of some church. It is now a big business which demands and receives the attention of big business men."

It is strange that it does not meet with great response from our girls who are eager for a share in big and important things. Our own Board needs twenty-five young women to go at once and fill places where history is visibly enacting before the eyes and where they would have a share in shaping permanent civilizations. We have been waiting and searching for a long time, in many places, but still these places are unfilled. A large part of the task of our Board is to find missionaries to man—or woman—the field. Here at home employers tell us that every position offered has a rush of applicants. One young woman told us a few years ago that at the time she was considering the idea of going as a missionary, the number of applicants for one teacher's position at home amounted to 200.

What is the matter? Are our girls lacking in courage and an appreciation of the highest motives in life? Have they become sordid and selfish? Or is it that we mothers have failed to give them the inspiration and desire for the best things? There is something wrong—and it is another part of our task to find out what it is and set it right.

There is a fundamental reason for this. Missionary work is the business of the church, and hence of its members individually, and when we are doing Christ's work, we are developing along natural, normal lines.

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We are learning that the worth of most work depends upon its thoroughness, and its steadiness. No matter how humble a service may be, if it is regular and continued through long time, it becomes increasingly valuable. There is an occasional genius who in a single appeal can give inspiration to the multitude, but such are rare and the need for them is rare also. It is a trite saying that God must have loved the common people because he made so many of them. It is certainly easy to see that many more of them than of geniuses are needed to do the world's work. It is something like the relation of the soul to the body. Scientists tell us that the soul has been weighed and that its weight is but the fraction of an ounce. Now the average body weighs something like 150 pounds, and it takes that amount of avoirdupois to make the soul useful to society.

The soul may take its period of rest in idleness, but the body must go on eating and drinking and sleeping through all the years of life, and the condition of the soul, as well as of the body, is dependent upon the regularity of these functions.

But the appeal is also to the intellectual women. With all the freedom and leisure to-day, and the great opportunity for culture and development, there are surely enough women of ability and leisure and consecration to fill the places of leaders, but where, oh where do they hide? We hear of clubs where there are spirited contests for the place of president, and even of electioneering for office, but who ever heard of competition for the presidency of a missionary society, a Branch or a Board? Yet these positions are so much more worth while. I am not sure but that the pleasure attendant upon the office is quite as great. I am absolutely sure that the culture which it develops is greater, and as for the purpose and end there is no comparison.

We have to hunt and hunt for the woman capable of leadership, who will assume the responsibility, and burden after burden is heaped upon the few who are willing. "These things ought not so to be." "Duty to one's family comes first," one hears, yes, but not to one's chapter or club. The extension of the kingdom of God is the business of every Christian woman. It is the business which will be done whether by us or not, because it is the King's Business. "Enlargement and deliverance may come from another place," but "who knowest whether thou art come to the kingdom for such a time as this?"

WOMAN'S BOARD OF MISSIONS

Receipts from October 18 to November 18, 1913

MISS SARAH LOUISE DAY, Treasurer

Friend, 10.00; Friend, 1.25; Friend, 1.25;
Friend, 5; Friend, 2.25; Friend, 1; Friend,
10 cts.; Mrs. D. C. Bodfish, 3; Mrs. May-
nard, 5; Mrs. Smith, 1, 10.267 35

MAINE.

Eastern Maine Branch.—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Friends, 55; Machias, Aux. and S. S., 35.05; Orland, Misses H. T. and S. E. Buck, 15, 105 05
Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Cape Elizabeth, Spurwink Ch., Aux., 12; Gardiner, South, Jr. C. E. Soc., 2; Otisfield, East, Aux., 25 cts.; Portland, Annie A. Gould Tent, Dau. of Veterans, 46; Vas-

salboro, Golden Rule M. B., 10; Waterford, Aux., 6, 76 25

Total, 181 30

NEW HAMPSHIRE.

J. L. B., 10 00

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 North Spring St., Concord. Concord, Annah J. Kimball, 5; Miss Annie A. McFarland, 100; Goffstown, S. S., Jr. and Prim. Depts., 12; Hudson, Ch., 7.50; New Ipswich, Children and Ch., 3; Portsmouth, Rogers M. C., 40; Salem, Aux., 5; Washington, Ch., 1.35; Wolfboro, Aux., 20, 193 85

Total, 203 85

LEGACY.

Meriden.—Mrs. Hannah B. Bridgman, by Robert R. Penniman, Extr., 1,163 18

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Coventry, A. (with prev. contri. to const. L. M. Mrs. P. S. Hitchcock), 1.58; Stowe, Aux., 18.55, C. E. Soc., 2.45, 22 58

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Burlington, Ch., 3 00

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Int. on M. P. Hulbert Mem. Fund, 25; Two Friends in Berkshire, 250; Becket, Ch., Mrs. S. B. Huntington and Daughter, 5; Dalton, Aux., 217; Hinsdale, Mrs. Kate C. Plunket, 50, Aux., 20.24; North Adams, Mrs. C. H. Williams, 5, Aux., 129.40, C. R., 6.44, Haystack M. B., 15; Pittsfield, South Ch., Aux., 60.40; Richmond, Aux., 36.50. Less expenses, 14.55, 805 43

Brookline.—Mr. Irving Elting, 10 00

Essex South Branch.—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Lakeman Scholarship Fund, 25; Beverly, Second Ch., Woman's Union (with prev. contri. to const. L. M. Miss Daisy Raymond), 16.85; Washington Street Ch., Aux., 43.50; Danvers, First Ch., Ladies' Benev. Soc., 19.50, Maple Street Ch., Aux., 4.10; Gloucester, Trinity Ch., Aux., 25; Lynn, First Ch., Aux., 55; Lynnfield, Centre Ch., 12.75; Salem, Tabernacle Ch., Pro Christo Soc., 10; Saugus, Cliftondale Ch., Aux., 30; Swampscott, Aux., 3, 244 70

Franklin County Branch.—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Conway, Aux., 20; Greenfield, Second Ch., Aux. (50 of wh. to const. L. M.'s Mrs. A. W. Esleeck, Mrs. John Wilson), 65; Northfield, Aux., 49.16, C. R., 32.04; Orange, Aux., 31; Shelburne, Aux., 14.35, 211 55

Hampshire County Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Hope Ch., 5; Easthampton, Dau. of Cov., 1.35; Northampton, Harriet E. Strong, 1, Edwards Ch., Aux., 19.25; South Amherst, Aux., 30; Southampton, Sunshine Band, 25; South Hadley, H. Noble, 2, Mount Holyoke College, Y. W. C. A., 268; Worthington, Friend, 5, 356 60

Middlesex Branch.—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Friend, 200; Friend, 1; Dover, Aux., 10; Framingham, C. R., 5, Schneider Band, 25; Lincoln, Aux., 36, M. C., 5, C. R., 4; Saxonville, Edwards Ch., Aux., 22.70, Children, 5; South Framingham, Aux., 41.65, 355 35

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Braintree, First Ch., Aux., M. H. K., 10; Brockton, Porter Ch., Aux., 100; Cohasset, Second Ch., 16, Aux. (Th. Off., 3.02), 4 58; Easton, Philathea Cl., 10; Hanson, C. E. Soc., 5; Plymouth, Ch. of the Pilgrimage, Aux., 44.54; Randolph, Aux., Th. Off., 23.85, C. R., 3.50, C. E. Soc., 2; Stoughton, Aux., 7; Weymouth and Braintree, Aux., 7.50; Weymouth, South, Old South Ch., Aux., 16.80; Whitman, Jr. C. E. Soc., 5; Wollaston, C. R., 6, 261 77

North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. Concord, C. E. Soc., 10; North Leominster, Aux., 6; Townsend, Friend, 100, Nokomis Club, 1, 117 00

Old Colony Branch.—Miss Frances J. Rannels, Treas., 166 Highland Ave., Fall River. South Dartmouth, Ch., 8 00

South Hadley.—Mt. Holyoke College, Y. W. C. A., 150 00

Springfield.—Off. at Ann. Meet., 47.68, 220.05, Golden Ann. Gift, in addition to gifts credited to Branches, 371, 638 73

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Springfield Branch, 300; Friend, 10; Blandford, Aux., 8.25; Hampden, Aux., 20; Holyoke, M. B. Reed, 25, Mrs. Frank B. Towne, 10, Mrs. E. C. Weiser, 25; Springfield, Mrs. James L. Adams, 5, Mrs. E. G. Godfrey, 1, North Ch., Aux., Miss Anna Marilla Johnson, 5; Wilbraham, Aux., Mr. M. S. Howard, 1, 410 25

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Friend, 6; Auburndale, Ch., 57.68, Prim. S. S., 5, C. E. Soc., 15; Boston, Shawmut Ch., Aux., Mrs. Sarah W. Dewing, 25; Cambridge, First Ch., Aux., 74, North Ch., C. R., 9.21, Pilgrim Ch., Woman's Miss. Soc., 3, C. R., 3.60, Prospect Street Ch., Woman's Guild, 30; Dorchester, Second Ch., Y. L. F. M. S., 105, Go Forth M. B., 2.69; Neponset, Trinity Ch., Stone Aux., 5; Newton Highlands, Aux., 24.58; Newtonville, Central Ch., C. R., 23.75; Roxbury, Eliot Ch., Aux., 8.63, Imm. Walnut Ave. Ch., For. Dept. (Th. Off., 104.55), 208.71; Watertown, Phillips Ch., Aux., Mrs. S. Gay Greenwood, 10; Waverley, C. R., 3.30; Wellesley Hills, Aux., 27, 647 15

Worcester Co. Branch.—Mrs. Thomas E. Babb, Jr., Treas., 18 Shattuck St., Worcester. Friend, 25; Friend, 20 cts.; Mrs. Alden, 10; Mrs. Burbank, 25; Mrs. Waldo Cutler, 2; Mrs. Rufus B. Fowler, 5; Mrs. Morgan, 10; Mrs. West, 10; Ashburnham, 7; Athol, Friends, 35; Hubbardston, Ladies, 17; Shrewsbury, Jr. K. D., 2.50; Spencer, Friend, 1; Sterling, Aux., 18.15, S. S., 3; Ware, First Ch., Ladies' Benev. Soc., 1.50; Whitinsville, E.C.A.D. Band, 11.01; Worcester, Lake View Ch., 3, 186 36

Total, 4,405 89

LEGACY.

Hatfield.—Mrs. Augusta A. P. Graves, by Jonathan E. Porter, Extr., 50 00

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Int. on Bank Bal., 4 37; Mrs. Edward Carrington, in mem. of Mrs. W. F. Sayles, 25; Pawtucket, Smithfield Ave. Ch., Prim. Dept. S. S., 8.50, C. R., 8.50; Providence, Academy Ave. Ch., Miss. Club, 10, Beneficent Ch., Women's Guild, 20, Union Ch., Women's Guild, 250, The Friends, King's Daughters, 5; Saylesville, Prim. S. S., 4.02; Woonsocket, S. S., 17.50, Prim. Dept. S. S., 5, 357 89

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Danielson, Aux., Th. Off., 37.07; Franklin, Aux., 10; Groton, Mrs. C. B. Whitman, 5; Hampton, Aux., 15; Norwich, Nancy E. Lucas, 5, Park Ch., Aux., Miss M. P. Huntington, 25; Putnam, C. R., 17; West Woodstock, Aux., 10, 124 07

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Friend, 1; Friends, 10; Bristol, Aux., 58.55; Glastonbury, Aux., 5; Hockanum, Ladies' Aid Soc., 5; Kensington, C. R., 3.50; New Britain, South Ch., 418, Aux., 33; Newington, S. S., 1; Plainville, Aux., 15; South Coventry, 12; Stafford Springs, 35; Windsor Locks, Aux., Mrs. B. R. Allen, 25, 622 05

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend, 50; Bethel, Aux., 7; Bridgeport, South Ch., Aux., 12.45; Danbury, Y. L. M. C., 10; East Haven, Foxon Ch., 5; Fairfield County Meet., Th. Off., 27.45; Fairfield, Aux., 7; Goshen, Jr. C. E. Soc., 6; Higginum, Aux., 3; Willing Helpers, 15; C. E. Soc., 10; Middlefield, C. E. Soc., 5; Middletown, First Ch., Aux., 49.61; New Canaan, Mrs. N. C. Wood, 5; New Haven, Center Ch., Aux., 88; Northford, Aux., 17; North Woodbury, C. E. Soc., 15; Oakville, Union Ch., 19.40; Salisbury, Aux., 50.60; Stamford, Aux., 25; Stratford, Aux., 30; Washington, Friend, 35; West Cornwall, C. E. Soc., 15; Westport, Aux., 18; Whitneyville, C. R., 8.53, 534 04

Total, 1,280 16

LEGACY.

New Hartford.—Catharine C. Richards, by George M. Carrington, Extr., 393 00

NEW YORK.

Albany.—E. D. H., 30 00

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Katonah, Miss Helena L. Todd, 4.40; Lebanon, Ch., 3.80, 8 20

Total, 38 20

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. Friend, 1; Ga., Atlanta, Union Ch., Miss. Branch, Ladies' Aid Soc., 10; N. J., Plainfield, Mrs. C. A. Rice, 5, 16 00

WASHINGTON.

Seattle.—Mrs. Coleman, 1,000 00

AFRICA.

Natal.—Mrs. C. N. Ransom, 5 00

Donations, \$4,930 92
Buildings, 12,441 30
Specials, 406 00
Legacies, 1,606 18

Total, \$19,384 40

GOLDEN ANNIVERSARY GIFT.

Previously acknowledged, \$39,167 63
Receipts of the month, 12,441 30

Total, \$51,608 93

WOMAN'S BOARD OF THE PACIFIC

Receipts for October, 1913

MISS HENRIETTA F. BREWER, Treasurer, 770 Kingston Ave., Oakland, Cal.

CALIFORNIA.

Northern California Branch.—Mrs. E. V. Krick, Treas., 1433 Clay St., San Francisco. Lodi, 2 50; Martinez, 3.65; Oakland, First, 75; Myrtle St., Cradle Roll, 1.32; Olivet, 5; Plymouth, 20.25; San Francisco, Green St., Cradle Roll, 3; Richmond, 1.50, 112 22

Southern California Branch.—Mrs. S. E. Hughes, Treas., 56 Worcester Ave., Pasadena. Corona, 50; Los Angeles, First, 125.95; Mayflower, 2.50; Vernon, Sunday-school Class, 30; Monrovia, 10; Oneonta, 6.00; Pasadena, First, 70; First, Sunday-school Class, 5; Riverside, 15; Santa Ana, Cradle Roll, 50 cts.; Whittier, 25, 342 95

OREGON.

Oregon Branch.—Mrs. A. L. Cake, Treas., 421 West Park St., Portland. Portland, First, 25.25; Salem, First, 42.50, 67 75

UTAH.

Utah Branch.—Mrs. Geo. H. Brown, Treas., Sandy. Park City, 5 00

WASHINGTON.

Washington Branch.—Mrs. Everett Smith,

Treas., 1533 18th Ave., Seattle. Bellingham, Christian Endeavor Soc., 8.80; Ferndale, 2; Seattle, Mrs. J. H. Matthews, 5; Spokane, Plymouth, 35; Tacoma, First, Sunday School, 30; Ahtanum (Special to Miss Wiley), 10, 90 80

Total, 618 72

Northern California Branch for Special Work.—Gift of Mr. and Mrs. L. C. Axtell of Roseville, Ill., for medical work under Dr. S. B. Tallmon, Lintsing, 25; Pittsburgh, Sunday School, for relief of Balkan sufferers at Brousa, 8.50, 33 50

Southern California Branch for Special Work.—Gift of Mrs. Wm. Renwick for Cyril Haas, at Adana Hospital, Turkey, 250; Gift of Mrs. Wm. Renwick for equipment of Boys' School at Sivas, care Ernest C. Partridge, 100; Gift of Miss Holmes for Miss Denton's work at Kyoto, 140; Gift of Mrs. J. Q. A. Hudson, for Adana Hospital, 15, 505 00

Total, 1,157 22

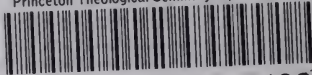
ROSA B. FERRIER, Acting Treas.

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Princeton Theological Seminary-Speer Library



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